

Mulroney's Irish is blarney

by Brendan Weston

Despite the blarney from the Prime Minister's Office, the Canadian government has no sympathy for the Irish situation, according to Montréal's Québec-Ireland Committee (CQI) and the *Sinn Fein*, the party working for a united, socialist Irish republic.

The Canadian government has refused entry to *Sinn Fein* President and elected British MP Gerry Adams, for his alleged criminal record. The CQI has called this "a serious violation of human rights."

Adams and hundreds of other Irish nationalists were held without charge in 1972 under the now-repealed internment law, and was recognized by the British government as a political prisoner. His record results from his escape attempt during this time.

Support for Adams' visit has come from Québec unions, NDP-Québec, the league of rights and liberties of Québec and Concordia Sociologie Professor Hubert Guindon. But federal immigration minister Gerry Weiner has yet to answer repeated requests for an explanation of the refusal, according to CQI member George Beriault.

Replacing Adams, *Sinn Fein*'s national political organizer, Sean McManus spoke to reporters and a large audience in Montréal yesterday, criticizing the Canadian government's support for the Anglo-Irish Accords and explaining the party's recent decision to take up their seats in the *Dail*, (Irish parliament).

According to McManus, the *Sinn Fein* (Gaelic for 'Ourselves Alone') decision to claim their *Dail* seats is "a furthering of the struggle, making us more rele-

vant." The party will continue to refuse seats in the Westminster parliament.

"If we want to increase our support in the South we must do this, even though we continue to contest the government of Dublin," he said. The *Sinn Fein* claims 45 per cent of the largely Catholic nationalist vote in the six counties of Northern Ireland, which contain a protestant majority of roughly 60 percent.

McManus sharply criticized Canada's recent decision to give \$10 million to Northern Ireland. "Any money sent only props up the sectarian government," he said, "and allows England to cut their funding."

The money was part of a package linked to the Anglo-Irish Accords, signed last year. These accords were the first legal recognition of British authority over Northern Ireland by Eire since the nation was split in 1920. MacManus said the Accords, which grant Eire a consultative role in Northern Ireland, "purported to be an immense gain to nationalists, but so far nothing has come out of it."



Sean McManus, Political Organizer for the Sinn Fein, (see interview page 8)

"Our analysis at the time of the agreement was that it would provoke a violent loyalist reaction," said MacManus, "...and it has caused sectarian violence — over 600 Catholic families have been pushed from their homes."

Promised reforms of the loyalist-dominated police and courts never materialized, according to McManus, plastic bullets are still in use, and the Flags and Emblems Act — outlawing the Irish tricolour and

Gaelic street names — also remains.

"The *Sinn Fein* is the only real alternative to a policy of appeasement which has brought only sectarian violence," he said.

At both the news conference and the public speech, McManus reaffirmed *Sinn Fein*'s support for armed struggle by the IRA and all other national liberation movements, including the ANC, Sri Lanka's Tamils, the PLO and the Sandanistas.



International student services co-ordinator canned

by Susie Petersiel

International students will soon be feeling the effects of budgetary restraints. At the end of November, funds will no longer be available for the salary of the International Students' Services Project co-ordinator.

Kim Bartlett was hired by McGill after a subcommittee on International Students decided to look into the services these students received.

"The committee evaluated and then began to implement programmes. There was a proposal for an international students' handbook, a holiday hospitality programme, and for hiring a co-ordinator to concentrate on three specific areas," said Bartlett.

As co-ordinator, she was to establish a downtown reception programme for international students just coming from the airport, a buddy system matching those students with people familiar with the university, and a centre where these students could drop in and obtain information.

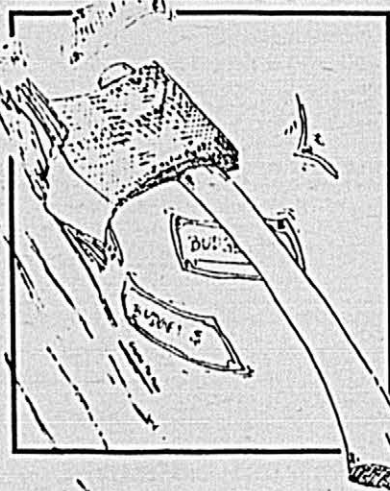
"These programmes were a great success — we actually had an excess of volunteers for the buddy programme, something that must rarely happen at McGill," said Bartlett.

"I was given a six month contract, and there was no talk of its renewal," she said, "I was to focus on the initial period after the students' arrival in Montréal. There are, of course, other areas which need attention, such as staff sensitization, and these would be addressed by the university in the future."

What has occurred, according

to Bartlett, is that "in the last six months there has been a great indication of interest in the McGill community towards this programme. Everybody can agree on being nice to international students."

"The Dean of Students, Dr. Irwin Gopnik, is personally very interested in the project," said Bartlett, "he would like to see this continue, and to see the university make a commitment to the con-



tinuity of the co-ordinating position."

"The administration would also like to see the programme continue, it's very happy with the services being provided. The big problem is money — in view of the deficit, there is no possibility of continuing the position."

"The committee is in the process of preparing a submission to the administration urging them to do whatever possible to see that the services are not abandoned," said Bartlett.

Right now, volunteers are a very important part of these services. The funding necessary would be mainly for the salary of

the co-ordinator.

The International Students' Hospitality programme has now been taken over by the Graduates' Society. "This program should continue every year," said Chris Fitzgerald of the Graduates' Society. "We think Kim is doing a great job as co-ordinator, and that the position is an important one to continue — the programmes worked so well with one person."

The International Students' Centre in the Union Building will continue to exist, as it incurs no expenses.

"The problem is the other programmes," said Bartlett, "the willingness is there to see them through, but if they were picked up by other groups as the hospitality programme has been, the decentralization would make them work less efficiently."

"If someone were to volunteer in a co-ordinating position, he or she would be working about ten hours a day — and have to be extremely wealthy, extremely masochistic and extremely weird," she said.

"Of course, having something is better than having nothing. Every effort is laudable. We think that it really doesn't cost that much considering the priceless outputs and benefits. I'm trying to write a powerful, descriptive report so anybody who sees it will know what's involved and the kind of commitment necessary to keep it up," Bartlett continued.

"Everybody loves it (the programme), everybody is praising it. But the bottom line is that the bucks aren't there. McGill has a long way to go," she said

Speaking out on Issues of silence

by Alison Englar

It is 'Issues of Silence' week at McGill — a week when various campus groups highlight violations of human rights happening in the world which we don't hear about in the mainstream press.

Some of these crimes are recognized, condemned and acted on. Other issues are virtually unknown. Breaking the silence around these issues is vital to finding solutions.

Campus international development groups, including Uhuru Na Ufahamu, the South Africa Committee and Central America Group, have arranged 'Issues of Silence' week for the second year in a row. Events include speakers, a rally, information tables and a silent march around campus.

Peter Nixon, one of the organizers, feels that the aim of Issues of Silence is to "get people to realize that there are problems going on that we are unaware of."

"We want to take issues, either from underdeveloped countries or from the western world, that are being ignored and bring them to the attention of students and then get them involved," he said.

The public is exposed only to issues that the media chooses to report and even then many facts are either unknown or withheld.

People "don't know a lot about any issue," said Nixon. To combat this, Issues of Silence has researched five cases, in which violations of human and civil rights have occurred, and written a newsletter about them.

The group is concentrating on five areas of concern. Two of these are in Canada. Indigenous peoples are affected by uranium waste dumping at Wollastan Lake, Saskatchewan and by low-flying NATO planes in Nitassinan, Québec-Labrador.

Internationally, the Paraguayan and Sri Lankan governments oppress a great number of their peoples, and the Moroccan government is occupying territory in the Western Saharan, where the Saharawis are fighting for self-determination.

Throughout this week, Issues of Silence will have tables set up in the Bronfman, Leacock and McConnell buildings.

On Wednesday, at 11h45 there will be a gathering on the steps of the Arts building where Nigel Crawhall will speak on last year's issues, and Peter Nixon will speak on this year's event.

On Friday at 12h00, on the Arts steps again, a series of people will speak on freedom and understanding and a silent march around campus will take place.

events

"Issues of Silence": A minute of silence to express our solidarity with those who suffer in silence. Meet at Arts steps at NOON. Uhuru na Ufahamu.

Women's Union The controversial film "The Silent Screamer" and its rebuttal film. A discussion will follow in Arts Council Room at 19h30.

Player's Theater presents **HASHISCH** until Nov. 15th at 20h00. Admission: 6\$ (4\$ students) at 3480 McTavish, 3rd floor. Call: 392-8989

McGill Caribbean Students Society **BAKE SALE** at the Union Lobby, 10h00 till 14h00. Call: 367-3218

Black Students Network The Racial Issues committee of the Black Student's Network will meet to discuss and plan a strategy of attack! All Welcome at 17h00 in rm. 425. Call: 392-8941

also BSN General meeting at 16h45 in Union 404. Very important that all members attend. Bring ideas for new BSN logo. Call: 392-8941

Student Council Regular Meeting in Union rm. 107/8 at 19h00.

McGill Foster Parents Association **GENERAL Meeting** at 18h00 in Union rm. 410. Everyone welcome. Call: 392-8921.

McGill Ski team 17th annual **SKI SALE** in the Union Ballroom until Nov. 15th from 10h00 to 21h00. Come for the best bargains in town. Call: 392-8901

McGill Outing Club General meeting re: trips and upcoming events at 19h30 in Leacock 232.

Catholic Worship (Liturgy) in the Birks Building Chapel at 12h00. Call: 392-5890.

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Women strippers and consumers

by Thia Fuller
and Nairne Holtz

The sight of tits and ass displayed on doors and windows all the way down St. Catherine conjures up vague images of nude dancing girls, businessmen's buffets and expensive drinks.

Strippers are cut into one of two molds: playbunny or victim. These paste-on labels silence the real people who have their own ideas about the job they do. Is paying to see a woman's body exploiting her? What if the people paying her are women? Does the issue change when a man strips for a woman? Clichéd political positions don't answer these questions, talking to dancers does.

'Katrina', age 19, worked for Club Supersexe for six months in 1985, and is now an A student in her second year at CEGEP. Dressed in casual black from head to toe, her black hair has brown roots growing in. She answers questions thoughtfully, with hesitation, worried about how university students will react to what she says.

Strippers can make six or seven hundred dollars a month if they're good, according to Katrina.

"It's a good job if you need to pay for school or an apartment. Some girls already had careers and gave it up for the money," she said.

"But after a certain number of years of dancing you don't have the spirit to go back to school. You're used to the income. Where do you go after dancing? It's a dead end," she added.

Katrina said it's important to understand that any kind of woman can become a stripper.

"I always thought strippers were really fucked up before I started. Talk about stereotyping."

"They're really friendly. You build bonds quickly, but girls come and go so quickly nowadays. There are so many now that it's much more of a grab for the customer's money. It's tough enough to work without that."

Supersexe management holds board meetings with the dancers to talk about club management and routine. The bouncers won't admit men who bother the women. But there are limits.

"If they don't like you they'd make things tough. From what I know, which isn't much, it's all mafia," said Katrina.

Some women who tried to organize a union were beaten up and quit the business. Katrina said unionization is unrealistic because there are too many others interested in taking the job.

People often assume sex trade workers are interchangeable, but Katrina said that very few strippers prostitute on the side.

"Some girls meet guys after, but the money isn't much more compared to stripping so it isn't really worth it."

Customers treat some women

better than others, it depends on the woman herself.

"Some of the older women have a lot of class and they get respect for it. There's the regular who just wants someone to see, a friend to go to. He's seen her with her clothes off a thousand times and it doesn't matter anymore. You're like a fantasy friend. It's easy — pay your money, you've got your friend. Some come in and bring their younger brothers. There are also some jerks."

Stripping is an ego trip, but it can also be a trap.

"You have to overcome shyness. It gives you confidence — 'I know what I want, get out of my way' — it's you that controls. Everybody loves you, you're great. But it hardens you up emo-

tionally. It's sad to see the hardening that takes place in girls you know... you have to be pretty tough to be up there in the first place," she said.

"For some I really don't care."

Some of the girls are as sleazy as the guys in there. It's the ones I know who are intelligent and creative. I know they want to do more but they just never seem to get out of it. You see a change. One I know drinks more and doesn't smile a quarter as much as she used to."

"I feel sad that it's so alluring, the stage and the money and all that."

Katrina said that stripping doesn't turn women into lesbians.

"Strippers are a lot more open about sex so there's a lot of bisexuality," she said. "Strippers who don't have boyfriends aren't necessarily gay or against men, but if you work around sex all day, you're not interested."

"It made me understand men better. You deal a lot with emotions, very touchy emotions. You become hypersensitive. I depends on the guy — some are really nice and you want to be their friend. The knowledge comes into my relationships after dancing," she added.

But it isn't all pretty. There's a lot of ego on the line.

"When you're on the stage and you have no self-confidence and nobody's watching and nobody applauds, it makes you feel like shit. In between songs you're grimacing, you're mad and you're angry. You'd go back up there and smile and you want to put a stiletto through someone's eye. But once it's over you feel better and you feel 'yeah, I can pull it together'."

Katrina left Supersexe after her Christmas break when most of her friends had gone to other clubs.

"I've been on the verge of coming back a few times, everytime I see the money. You have to have another goal in mind. After a while I didn't find the money was

enough to pay for what I was going through and I wanted to go to school full time."

She has ambiguous feelings about the business now.

"Some jobs are a lot more

frustrating. As a stripper you've got an edge on the people you're dealing with, especially the bosses. You're making money. You can blow them off, no one's forcing you. I think working at McDonald's is degrading."

"I don't know what it takes to get out. Once you got to know the girls, you didn't like seeing them

on stage... when they were in a bad mood you could tell it was putting them through the meat grinder."

Katrina came along to Bar Suzanne, which is a completely different (s)trip altogether. It is a small four-year-old lesbian operation with only five dancers.

"How much do you get paid a night?"

"Thirty bucks and then table

dances," she said. "This is the sort of place where you have to clean ashtrays though."

She was tall and confident with strong legs in a black leather micro and white blouse cut to show half her breasts and part of a tattoo. She strips for women.

"Is this job enough to live on?"

"If I had to live on this I'd be pretty skinny," she laughed. "I went to Toronto for a couple weeks and made \$2,000."

Bar Suzanne is a small place, hidden underground in north east Montréal. Inside there is a pool table where dykes who benchpress Buicks pose expertly and

a small disco floor with a wall of mirrors behind it. The customers were mostly in their late 20s and 30s; some had long hair and wore high heels but most fit the butch stereotype. The place was a bit rough — there was a shouting match over a pool game and a woman snorting coke

in the bathroom. The juke box music was corny.

"Are most of the women who work here straight or gay?"

"A lot of the women are straight when they first come here

but they change their minds, like me. When I first came here I'd never kissed a girl, tasted a girl but now I'm bisexual. I was really confused for awhile," she said.

The first stripper in the show was a woman in a neon pink bikini

with a chunky, black plastic belt. She danced to a fast song with gusto but little grace.

"You can tell the women here who are straight; the way they dance is for men," the stripper said.

The woman in pink took off her top, put on a slower song and set a yellow towel on the floor. She looked uncomfortable, dancing as

Continued on page 8

Students for Palestine

The Palestine Solidarity Committee (PSC) is a new organization at McGill. It was formed by students who wish to provide a forum from which they can demonstrate their solidarity with the Palestinian people both under occupation and in the diaspora. We feel that this is long overdue, both at McGill and generally in Montréal.

Most Canadians would agree that the conflict between the Israeli state and the occupied Palestinian population is one which has grown well beyond its geographical limits. The number of United Nations resolutions and the tremendous amount of printed material available on the subject testify to that fact.

Unfortunately, few North Americans are encouraged to make informed judgements on this issue. In the popular press, we are given a superficial, often racist and

outright false image of the events in the Middle East. Most of these simplistic images would be ludicrous were they not so cruel. The bottom line in these images is invariably this: there are people whose human rights are inalienable and others whose human rights are in reality privileges. Palestinians are generally grouped into the second category. War crimes and human rights abuses are perpetrated against them in the name of 'democracy' and 'freedom'. It is argued that they deserve their suffering. What crime have the Palestinians committed, can any people commit, to deserve being thrown out of their lands, deprived of identity and the most basic human rights to self-determination, freedom and even life? Simple. Their crime was to be Palestinian and to want to stay that way. For some,

their crime was to be 'non-Jewish'. In our book, that is racism.

The Palestine Solidarity Committee is dedicated to fighting this and all other forms of racism and discrimination. We support and are prepared to cooperate with all other groups sharing similar goals.

The PSC is currently a sub-committee of the McGill Arab Students' Association. Whereas the ASA is primarily a cultural association, the PSC is an educational committee which will be bringing films and speakers to McGill. In addition, we will be organizing other events to help raise awareness and sensitize McGill students to the suffering of those who are separated from them by language and geography, but who share the most fundamental human ability: the ability to struggle for life, freedom and dignity.



letters

Remembrance

To the Daily

What of Remembrance Day? For me, this day is an annual ritual of despair and revulsion. It is the commemoration of the human tragedy which results from national pride and prejudice. This national pride and prejudice is expressed in military terms: military alliances of shifting configurations and ever-increasing destructive power. What is truly unfortunate is that the commemoration of the tragic consequences of war manifests itself with such nationalism dressed in military trappings. Are these not the sources of the tragedy so reverently bemoaned?

November 11 makes me think of the nature of Canada's involvement in the two "World Wars." The difference between the two was negligible: we entered World War I because Britain declared war for us; we entered World War II on our own, a little later than did Britain, as an expression of our new-found sovereignty on the international scene. In each case, we entered a war of unprecedented proportions because of a complex set of military alliances. The Canadian government did not enter World War II to stem the growth of fascism or to prevent the slaughter of millions of innocent people. Official Remembrance Day ceremonies commemorate those who died in pursuit of the official goals of the war.

The official Montréal ceremonies have, in the past, yielded another bit of ugliness: verbal and even physical assaults on people seeking to lay wreaths in memory of women who have been raped and murdered in wars and thousands of homosexuals murdered in Nazi Germany's concentration camps.

No, I am not wearing a poppy, but neither am I apathetic. The poppy, in my eyes, has been too tainted by militarism and prejudice for me to be willing to associate myself with it. I wear the symbol I would have been compelled to wear in those concentration camps, had I been so unfortunate to have lived there and then. I wear it every day. And when I look down and see my pink triangle, I think of the tragedy and the waste of the past and of the present and I hope desperately for a future without militarism and prejudice, national or otherwise.

Yes, I remember. And I have hope.

Ken Montelth
BCL III

Neurotic men

To the Daily

I wouldn't dream of telling women what womanhood is or is not. But feminism is another matter. As a system of ideas, it lies in the realm of public discourse. In academic institutions — which exist to encourage critical thinking — ideas are properly discussed and challenged by everyone. Even so, I've confined my remarks to what feminists say about men, not women. Ironically, Mordecai herself feels quite free, as a woman, to speculate about men....

As I've already explained: (1) Feminism is polarizing and self-defeating only when it becomes an ideology. That's due to the inherent properties of all ideologies — not to the perfectly legitimate goals of women. When any ideology becomes an orthodoxy which can't be questioned without accusations of emotional hysteria, then its adherents have succumbed to anti-intellectualism. (2) Although Mehmet refrains from actually saying that men invented evil, her argument implies it.

Yes, neurotic men are "finally feeling collec-

tively nervous and guilty for having their oppressive systems pointed out to them." But healthy men are feeling angry that such smug and facile statements pass for self-evident truth in intellectual communities.

Yes, Mehmet correctly draws attention to "a factual socio-political situation." Unfortunately, she fails to recognize the complexity and ambiguity of its origin. She may understand the problems and the needs of women, moreover, but not those of men. Ergo, she unwittingly exacerbates the problem.

Mehmet and I both want men to change. My way of expediting that is to challenge the moralistic reductionism of (ideological) feminism and encourage men to examine their own situation.

I too respect Mehmet's willingness to engage in debate. That's more than I can say for Mordecai who simply hurls abuse ("testicular," "absurd") without bothering to substantiate her claims. If that isn't "intellectual narrowness and emotional hysteria," I don't know what is.

Paul Nathanson
PhD 5

Et tu, Council?

To the Daily:

In his letter of the 29th, John Kaplan attempts to justify the recent actions of Student's Council with regards to the brief submitted to the Parliamentary Commission. While his thoughts are certainly interesting, they are also blissfully unfettered by any concept of democracy.

Kaplan thinks that the only reason people think council is unrepresentative of students is because it ignored 1,500 signatures on a petition that opposed the SSMU brief that endorsed the tuition fee hike. This is not the only reason that many of us find council unrepresentative. It is also because council chose to ignore the fact that 10,000 students, including the PGSS, EUS, LSA, SWSS; and more than 2,600 signatures on the petition were opposed to the brief.

Kaplan then makes the incredible statement that the student body's "interests" should not be confused with its "opinions." If we as students do not know our own interests then who does? Certainly not the Student's Council. Or will Kaplan come out and openly say what he is implying: that the average student isn't intelligent enough to understand the issues. This is an insult that none of us should tolerate.

As for Kaplan's comment that assessing the opinion of one's constituency on issues of concern to them is "neither practical nor moral," I would reply that such a reprehensible philosophy is more characteristic of monarchy or fascism than democracy.

Moving on, Kaplan makes the claim that students are a "large and often united voting group" and that the Bourassa government will take this into account when presenting any new proposals. Students are by and large one of the least united voting blocs in the province. For the most part we don't even take the time to vote. To claim that the Bourassa government will not wish to offend us in its policies is absurd. Why did they cut \$26 million from the loans and bursaries program last spring if they were so worried about student opinion?

Kaplan's final comment, "If university is a priority in someone's life, this additional approximately \$1,500 in 1990 will be well worth the pains to obtain it," is perhaps the most offensive utterance in the entire letter. What kind of "pains" are we talking about here? The "pain"

of going thousands of dollars into debt? The "pain" of forgoing any extra-curricular life at McGill because of the demands of a part-time or even an almost full time job? The "pain" of having to drop out of university or attend part-time? The "pain" of having to choose a major that you may not enjoy simply to be able to pay back student loans? The "pain" of having to do any of these things while others have no such restraints on their time or money? Or perhaps the worst pain of all — being stabbed in the back by people who are supposed to be representing you.

Guy Thompson
BA U3

PLO attack

To the Daily:

The recent PLO attack in Jerusalem was a terrorist act and the arguments put forth to justify it by L. Magliola and "Mick Jagger" (who didn't print his real name) are deceptive. The first argument is that the attack occurred in "occupied territory" and is therefore consistent with the principle of national liberation from foreign occupation. What Magliola fails to mention that the PLO considers all of Israel occupied territories including the 1949 borders of Israel which are recognized by the international community. Therefore the PLO's enunciated policy of "intensified armed resistance inside the occupied Palestinian homeland" means attack against Israelis anywhere in Israel. It is very convenient for Magliola to justify the recent palatable PLO raid because it was committed in Jerusalem, however the same PLO has used this same argument to justify its more odious attacks such as the 1972 massacre of primary school children in Maalot which is not in the occupied territories as we know them but is in "occupied Palestine". Was this slaughter of young children an act of liberation? The second argument states that the victims of the Jerusalem attack were soldiers and this shows how the PLO never attacks civilians.

This argument is deceptive in that it fails to mention that in Israel there is no distinction between soldier and civilian. Due to its precarious international situation all Israelis serve in the Armed Forces in varying degrees until the age of 55. Therefore any attack on Israelis be they in uniform and on duty or vacationing in Cyprus can be justified as an attack on military personnel. Therefore the PLO's enunciation which "renounces violence against civilians" is totally meaningless. The PLO has not even limited its attacks to Israel or Israelis but has attacked Jews in many places. When the attacks are so barbaric that they may hurt the PLO image the PLO condemns the slaughter in the Turkish synagogue when it does not take much imagination to figure out who committed it. Similarly in the Achille Lauro affair the PLO planned and executed the attack and when it failed condemned it and negotiated the solution so as to look good. When Israel retaliates against the attacks on its citizens it does not have the luxury to deny the actions that do not look good, whereas the PLO and its supporters can deny in any action that receives worldwide condemnation.

The main point in Magliola and "Jagger's" letters was that Libby was wrong for condemning the PLO in its Jerusalem attack because it is justifiable according to the above mentioned arguments. If the PLO shouldn't be condemned should it be congratulated? And why doesn't Magliola congratulate the PLO for its other attacks such as those on Olympic athletes and school children, after all they were acts of "national liberation." Terrorist attacks and violence only serve to hinder peace and strengthen the radicals on both sides and therefore all terrorist attacks be they in the "occupied territories" or anywhere else deserve strong international condemnation.

Lorne Belles
Political Science U2

ed note: 'Mick Jagger' is actually John Dirlik. He did give us his name, but it got cut off by accident. Our mistake, sorry.

hyde park

McGill's lesbians meet

The Lesbian Caucus of McGill held their first event of the year, an Openhouse, at the Women's Union on the 30th of October. Over 30 women came out to meet, socialize, share ideas, discuss future happenings and just to have fun.

At this point you might be wondering just who we are, what we do, or why we exist. If we look at the estimate of three percent of the population being lesbian, then there are at least 500 lesbians at McGill. We also realize that this might be the first opportunity for many women to be honest with themselves about their sexual preference.

The Lesbian Caucus is hoping to provide a comfortable and friendly environment for women who are thinking about 'coming out' or who are already 'out' as lesbians. We feel there is a need to provide a space where lesbians can come together to discuss common issues and

shared interests, to plan social events and promote lesbian visibility on campus.

The next Lesbian Caucus meeting will be held November 13 at 16h30 in the Women's Union, room 423 of the Union Building. We will be showing the movie *Lianna* as part of the meeting. Plans will be made for the following meeting to be held Nov. 27 at 17h00 to decide on a topic for this discussion meeting.

The Lesbian Caucus, working in conjunction with both the Women's Union and Gays and Lesbians of McGill, has several ideas for next term, including a Lesbian Dance, a Workshop series and other social events.

We would like to invite all lesbians and bi-sexual women to meet us and we encourage you to come out and get involved.

The Lesbian Caucus
of the Women's Union

NATO tests over native heads

by Beth Ryan and Jeff Paddock
with the McGill Daily

Labrador is a land of great potential. However, the native Innu, the white residents, and the Canadian Armed Forces disagree as to how this potential should be exploited.

Today, over 60 activists from across Canada are in Ottawa to protest low-level military flights over Labrador (Nitassinan).

According to a pamphlet produced by a Montréal organization, *Comité pour la démilitarisation du Nitassinan*, "Intensive, low-level, high speed training flights by North Atlantic Treaty Organization (NATO) military aircraft began in 1979 in Nitassinan. Currently, almost 4,000 low-level flights a year take place... The jets fly over extensive regions of Nitassinan at altitudes as low as 30 metres."

A NATO study group is currently considering building a tactical fighting and weapons training centre in the twin towns of Happy Valley-Goose Bay in Western Labrador.

The activists will be doing a civil disobedience (CD) outside the Department of National Defense. Daron Westman, a McGill student and one of the group travelling to Ottawa, described their plans, "We're going to go to the DND offices, where the NATO operations are being co-ordinated, and try to block both doors to the building, to stop business as usual."

"There should be as many as 60 people doing the CD. We'll have to split them into two groups of 30. How well the action goes really depends on how the police react," he said.

The military admires Nitassinan for its wide open space. According to a pamphlet recently published by the Department of National Defense, there is "space, for expansion of the airfield and facilities, space, to fly unimpeded over huge, unpopulated areas."

Goose Bay has been a military centre since 1941, when the United States established an air force base there. The Americans pulled out seven years ago, crippling the local economy, but there is still constant military activity.

The U.S. Air Force uses the base as a refueling stop for transport aircraft traveling to and from Europe. The Royal Air Force and the German Air Force use the base for low-level training with Vulcan, Tornado and Alpha military aircraft, some of which are nuclear-capable.

"We have a fairly large operation here now," says Colonel John David of the Goose Bay base. And things could become much busier, if the NATO study group chooses the site over a base in Konya, Turkey. The decision, expected late this year or early next year, will be based on cost, available facilities, and how

suitable the land is for such a base.

David says an interim NATO report indicates the Konya base will be chosen. Still, Goose Bay could be chosen if Konya can not provide required facilities.

Concern about the proposed base is magnified by low level training flights in Labrador. The most vocal opponents of these flights are the native Innu of Labrador and Québec, who say the flights not only disrupt their traditional way of life, but are a facet of what leader Penote Ben Michel calls a cultural genocide against his people.

Westman elaborated, "At the

NATO officials visiting Goose Bay. At a dinner reception, Crosbie said those truly concerned about hearing loss should "look at the young people with the headphones." Ironically, the three Innu leaders weren't present at this dinner to refute this statement, as they were not wearing the required ties.

David said the noise level caused by low-level aircraft is not as high as the Innu claim. "Given the decibal level, you would have to overfly a person 450 to 900 times in order to surpass the American-set noise level," he said.

And Henry Shouse, white

thropologist who has worked for several years in Innu communities, says effects of low-level flying on the Innu are serious and far reaching.

"Prolonged exposure can cause many psychological problems," said Armitage, adding that a recent report by the Canadian Public Health Association makes several inappropriate recommendations for dealing with the intense noise.

"The report suggests that the Innu be taught methods of coping with the noise of the planes," said Armitage. "How do they expect the Innu to control an involuntary reaction?"

ment is bending over backwards" to subsidize native hunting trips.

Though Shouse has "a lot of sympathy for the Innu," he said Happy Valley-Goose Bay residents can't afford to lose a possible base in the area.

If approved, the base would spark an economic boom in the depressed town. David estimates between 800 and 1,000 civilian jobs would be created in spin-offs to the base.

"It's made a tremendous difference in Happy Valley-Goose Bay in the people's minds. It gives us the stability we never had when the British were here," said Shouse.

However, St. John's activist Gene Long argued, "Jobs are important, but at what cost? Isn't there another way to develop a community's economy besides turning to the arms race?"

"It's a failure of the imagination of the Newfoundland government that they can not develop an industry in Newfoundland that does not depend on the military," he said.

While Canadians have remained fairly apathetic to the militarization of Labrador, activist groups in other NATO countries have expressed support for the Innu. Demonstrations have been held outside Canadian embassies in Britain and other European countries.

David Benson, a member of the St. John's Unemployment Action Committee, says Labrador is being considered because most European NATO countries would not stand for such a base.

"They would never, never be allowed to do it there, but they can get away with it here because they can dangle the jobs in front of us," he said.

Westman added, "For less money, you could bring more jobs to the area by supporting a peace-related industry. The NATO base isn't even economically good for the area — something which the military obviously isn't interested in."

Westman was referring to a 1986 study by the Canadian Union of Public Employees which concluded that \$1 billion of government expenditure would create considerably more jobs in such areas as health and education than it would if spent in the military sector.

Long also pointed out that a NATO base in Labrador would not only hurt the environment and native ways of life, but would escalate world tensions considerably.

"The military training in Labrador represents a new stage of full integration of nuclear and conventional war doctrine. This is a threat to the entire world," he said.

"It's a sad reality that people do not realize what their relationship with the military is doing with military madness hitting so close to home," he said.



moment, Nitassinan is still legally the Innu's land. The treaty negotiations are still in progress. The Canadian government is negotiating with the Innu, and going full steam ahead with the NATO proposal. That's negotiating in bad faith."

The Innu also claim the loudness of the flights is damaging their health. Hunter Francois Bellefleur recalls an encounter with a low-level training exercise: "We couldn't hear them coming up behind us on the river. We couldn't hear them at all. (My children) jumped out of the canoe when the planes took us by surprise, because they were frightened. And if they had jumped out in deep water, I could have lost them."

However, the military has been quick to dismiss such complaints. David agrees a jet flying overhead could frighten an unsuspecting person, but said the damage is no greater than that caused by stereo headphones.

This same point was made in May by Newfoundland MP John Crosbie, while entertaining

mayor of Happy Valley-Goose Bay and a strong supporter of the proposed base, doesn't consider noise made by the flights to be damaging to anyone. "It's there before you know it and gone before you know it. It's like a clap of thunder," he said.

But a report released in September by the Conseil Attimek-Montagnais indicates noise from low level flights can indeed cause hearing damage. The pain threshold of the human ear is 110 to 130 decibels dBA, and irreversible ear damage can be caused by hearing a noise that is more than 140 decibels dBA for five milliseconds. Impulse noise, the noise made by planes, is so named because it rises suddenly, and humans don't have the ability to prepare for such intense noise.

Using statistics gathered by the U.S. and Royal air forces, the report points out, as an example, that noise made by the Phantom II plane, used by the German air force, surpasses the pain threshold to the point of permanent damage.

Peter Armitage, an an-

However, David said the military is planning to accommodate the Innu by relocating flights, providing they are informed of the whereabouts of the Innu.

"We can move on a daily basis, or even an hourly basis, if given notice," he said.

The Innu, however, are sceptical, and argue the military is not likely to change its operations on call. Westman also pointed out, "Regardless of how accommodating the military might be, it is still the Innu's land."

Innu leader Peter Penashue said military activity has already seriously altered native lifestyle, and has disrupted the two annual hunting trips they make to the Labrador bush.

Happy-Valley-Goose Bay mayor Shouse claims the 'Innu lifestyle' is history. "They're not living the traditional lifestyle," he said.

"They're living the rich sportsman's idea of a vacation at someone else's expense," said Shouse, adding that the "govern-

Power politics and race relations

by Mike Gordon

Racism goes beyond personal conflict. It infects the institutions that mould society, and defines the power structures that govern our everyday lives, according to A. Sivandan.

The following is an interview with Sivandan, Director of the Institute for Race Relations (IRR) in London, England, and editor of the institute's magazine *Race and Class*. The first black director of IRR, Sivandan has been working to examine race-relations in Britain and North America for over 20 years.

Daily: When was the institute set up?

Siva: The institute was set up in 1956, after the war, to do objective research into race relations. It was set up independently, meaning independent of government

they couldn't govern themselves, and by creating a whole ideology of racial and cultural superiority was able to manoeuvre the native peoples, at least certain classes within those countries and Third World countries, to win them over as parties to their own subjugation.

Now the racism you had in the colonial period was an aid to subjugation. And the Indian subcontinent was a laboratory where the colonial bourgeoisie was created. India was also a place where the British managed to get the working class, the indentured labourers, to work on the plantations in the Caribbean, in Sri Lanka, and also in some parts of S.E. Asia like Hong Kong.

So you have that type of racism. But what you get after the Third World countries fought for their independence and won it, or when keeping them as colonies became

1964, and began by developing and opening the library to various grassroots organisations in the Black community.

It is at this point that the British state clamps down on immigration. In 1962 it brought in immigration laws effectively saying 'we don't want blacks in'. They were obviously saying it in a very hypocritical way — but white man speaks with forked tongue.

The 1962 Commonwealth Immigration Act was worded in such a way that it restricted immigration not from Canada, Australia, New Zealand, or white commonwealth, but from the so-called 'neo-commonwealth'. Legislation now said that black people were inferior. You stop them at the ports of entry. Whereas in 1948, when Britain needed all the labour it could get after the devastation of the war, it passed the Nationality Act, which said everybody in

about the aid the Third World receives from the West. We have never received any aid from the West. We've been aiding the West, Canada, US, Western Europe. We've been aiding you with your multinationals, with your dams, investments, free trade zones, and cheap labour. Meanwhile, in this period ('62-'71) they were drawing our doctors, teachers and physicists. In the National Health Service, 40 per cent of the doctors were from the new commonwealth.

Daily: What was the IRR doing during this period?

Siva: The probable debate for discussion was 'whether more black people made for more problems.' The director of the institute at that time came out in support of the government, saying "one must take a mouthful at a time."

That gave credence to the Labour Party's philosophy that fewer numbers made for better race relations. Some of us in the black community at the time suggested that if you had none of them at all, as Hitler suggested, there would be no race-relations problem. So why don't we do away with them. I mean, this is the logic of the numbers game.

We then became from 1962 onwards an electoral ploy — so that was another level at which racism became popularised. That led to the upsurge of the right-wing, or the fascists, the National Front, or the British Movement who then began to attack black people in the inner cities. It was at that time that the IRR decided that we should not be an institute which talks about or justifies government policies, but should tell the truth.

Daily: What is the greatest catalyst of popular racism?

Siva: By racism I mean not attitudes but structures, institutions. I don't care a bugger whether a white man or woman likes me or not. I must however be able to send my child to the white person's school, if he or she is the head teacher — like anybody else. I must be able to buy their house if I have the money. I must be able to walk the streets with equal dignity — to have the same choices.

It is the translation of those prejudices into social discrimination which affects me. Even that I could combat. But when prejudice is given the authority of the state power structure — education system, employment, law, police officers on the street — when this racism gets governmental legitimacy, it is at this point that I begin to get worried. This is what I call racism. And that racism reproduces itself again and again unless you change the structures of society.

As well there are new factors today. All the western societies are going through a qualitative change because of the technological revolution.

Therefore, the media and education system become paramount. The system creates culture

or reified culture that makes zombies of us all.

Britain is an example of a perfect blotting paper society. It absorbs and negates any protest. If there is any movement they clap an institution down on it. That's why we took our institution and tried to turn it into a movement. The most important areas to study are those which create pop ideas, values, myths about racism.

Daily: How is the fight against racism held back by the false image of a multi-cultural society?

Siva: Multiculturalism in its new mode is ethnicity. They speak to culture, racism speaks to power. There is a fundamental difference. That's why the establishment wants us to talk about cultural and ethnic differences and pretend that if we give equal treatment to different cultures and get over cultural differences, then we have gotten over the whole question of racism. Bullshit! That is to view society as some sort of a pluralist set-up. Different sex, race — intervene and make them all equal so no hierarchy of interests, and there is democracy.

What this concept doesn't take into account is that society is structured in class terms — or if you don't like that term — it is set up in terms of exploitation. That is what they are bothering about.

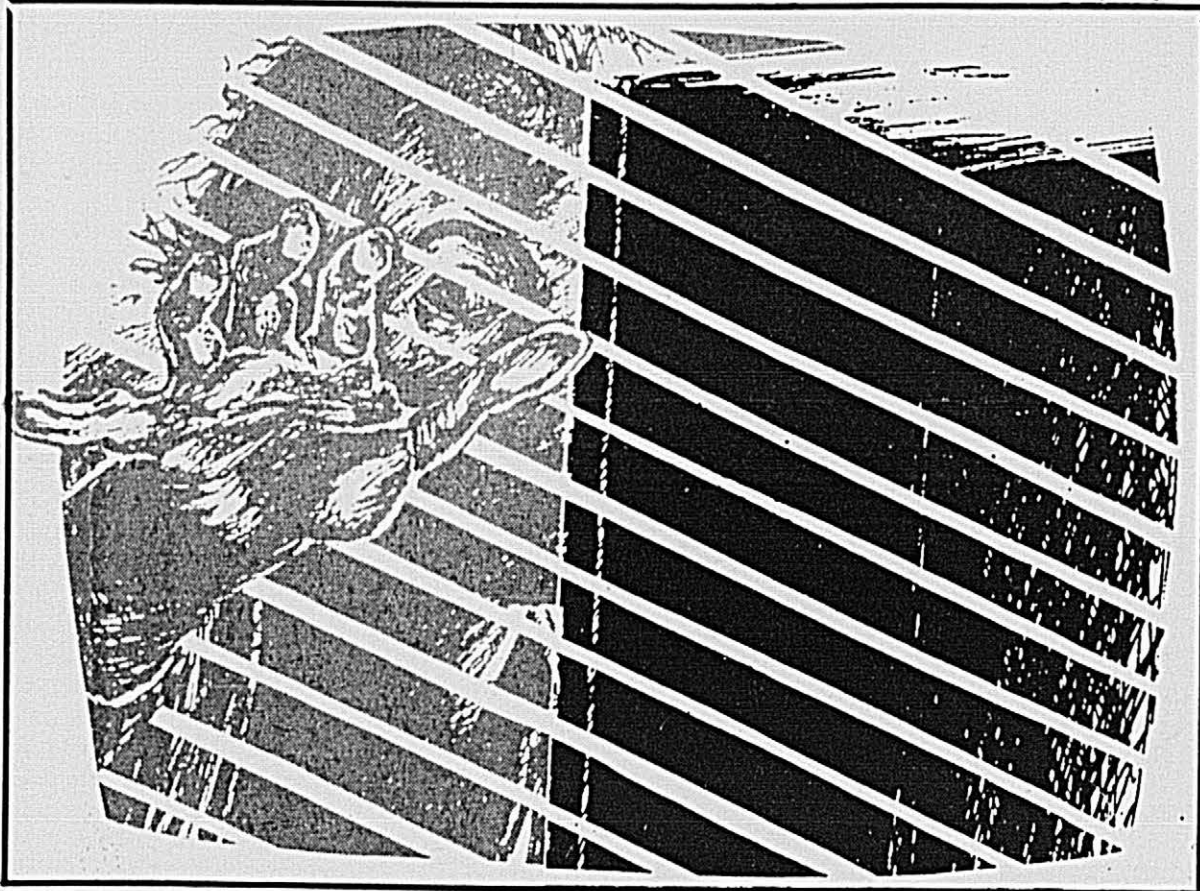
Locked up into that exploitative hierarchy is racism and sexism. So any struggle against racism has to be for blacks, therefore for the class. Any struggle against sexism is for the sisters and therefore for the class. This does not allow the system to hive off and treat us as separates and pitch us one against the other.

Daily: How difficult is it for immigrants or refugees to retain cultural identity in a society that promotes assimilation and homogeneity?

Siva: My question is identity for what? Identity for itself? One way is separating oneself from the struggle, and finding out who you are before joining the struggle again. That is a very mechanistic way of looking at life. By the time you come back, the struggle has gone somewhere else, and again you have to find out who you are in new circumstances.

On the other hand, identity for its own sake becomes a metaphysical exercise. Identity for politics is much more important in terms of political dynamics. There is nothing about the culture that we as immigrants bring which is wholly applicable to the context we come into. That is, the cultures or value systems that we bring with us to new countries are important to sustain us against the racism and exploitative practices of Third World systems which have been colonial powers for a long time.

But to exaggerate those cultures is to retreat into a cultural nationalism, a nationalist 'Cul-de-Sac.' We become inward looking — which is not healthy for individuals or for the children they may have.



funds, as a branch of the Royal Institute of International Affairs. And the race-relations research it did between 1956-8 was mostly about race-relations in other parts of the world — Africa, S.E. Asia, and so on. It was 1958, when the so-called "race riots" broke out in Notting-hill and Nottingham, that race-relations came home to roost and then the IRR began to look at race-relations in Britain.

Now the reason why the institute was set up, in my view, is that they are designed to bring credibility to power, to authenticate governments, states, etc.

Because in the colonial period racism was used to subjugate our people, it was a cultural imperialism. I mean, how else can a small, petty, little country like Britain come to control almost two-thirds of the world for so long? They didn't have the people, they didn't have the army, they didn't have the capability, they didn't have the logistics. But what they did have was a culture, which, by denying the indigenous cultures of peoples, or degrading them, or by telling native peoples

too expensive because now there was a new way: they created new 'compra-elites' in these countries, 'black skin, white masks,' or 'coconuts,' or 'bananas.' When they created these chieftans and put them up in our countries they were able to direct our economies without them actually having to be present.

So in that period, in that transition from colonialism to neo-colonialism, the ideology of racism had to change. It was no longer the type of racism that preached inferiority, that the blacks are the quintessence of evil, etc. It was much more laid back, liberal. What it now said was that capitalism in the neo-colonial period had become much more sophisticated, much more subtle and said 'you are all capitalists under the skin. You are all God's children.' What they didn't say was that some of us play God.

The IRR was brought in to look at the transition of that type of ideology. I was the first black person to be brought into the institute. I came as a librarian in

the commonwealth and in the colonies are citizens of Britain.

Racism became respectable — from the laws of the land and the administration, to instructions given to immigration officers testing Asian women for virginity at Heathrow Airport. I mean can you imagine such a violation. And then police felt that they could overtly show their feelings about black people which they couldn't do before the immigration act was passed. And similarly, the judges in the judgements were making the most tremendous racist statements.

From 1962-71, little by little they closed the door on primary immigration. What they tried to do was get in labour selectively through a voucher system of 'A' class, 'B' class, 'C' class, skilled, unskilled, professionals, etc.

A 'brain drain' was taking place. In other words aid was being given to Britain by Third World countries. All the best people were being drained out of our countries. There is always talk

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374 — PERSONAL

Desperately seeking Tony! We met briefly on Crescent Street, Victoria Day weekend. 'Took many pictures.' Would love to see you

again! Please call Rhonda, Toronto. (416) 283-9979.

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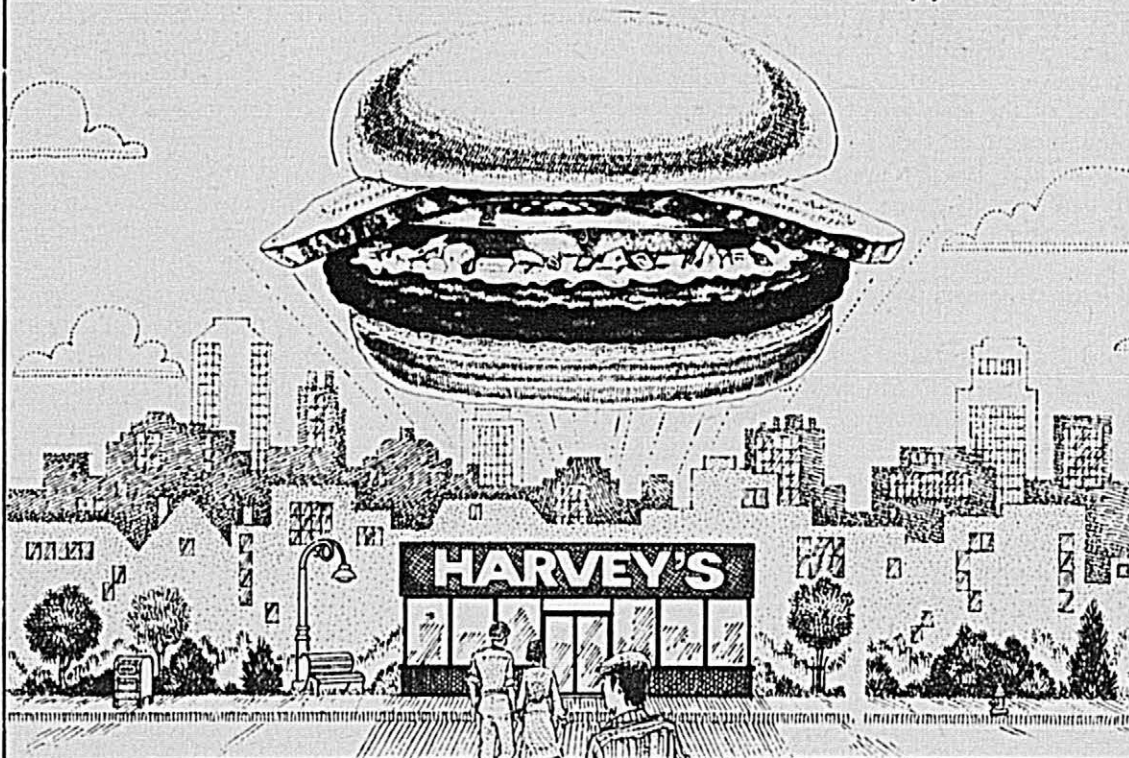
385 — NOTICES

International students: staying in Montréal over Christmas? Do you have anywhere to go during the holidays? How about a traditional Christmas and/or holiday dinner with a Canadian family? If interested, call 392-4804 (McGill Graduates' Society).

If anyone has a tape of Stephen Jay Gould's lecture of November 5 - micro or regular cassette, please call Andy at 286-8201.

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McManus: Sinn Fein speaks

by Colin Tomlins

Daily: Sinn Fein, in its congress a few weeks ago, decided to abandon its historical policy of refusing to take the seats it wins in elections in Eire. Now that the party has announced that it will be taking seats in the Dail (the parliament of the Irish Republic), what will be included in the platform — will the party run on the single issue of unification?

McManus: We have not, obviously, drawn up a manifesto yet for the election. But I envisage that we will be campaigning on the issues of unemployment and high taxation. Also on the issue of high levels of emigration, which is a terrible drain on Southern Ireland at the moment, indeed, on the North of Ireland as well. We have the situation where perhaps 30,000 or 40,000 young Irish people immediately upon their graduation may leave Ireland, by and large illegally, for the United States.

Daily: As an alternative to the Anglo-English Accord signed last November, is there a route, other than armed struggle, to unify the country — does Sinn Fein have some 'third programme'?

McManus: I personally would say that there is a need for armed struggle. Britain has never voluntarily left any country that it has occupied as a colony. I certainly can't recall any country that it has left because of political agitation without there first being some sort of military offensive against them. I would say that the military campaign has and will complement our political campaign and vice-versa. Quite honestly, I don't think the one thing can succeed without the other.

Daily: Given the defeat of the referendum over divorce held in Eire, how can Sinn Fein address the concerns in the North that, to use the old slogan, "Home Rule Is Rome Rule"? The referendum was an open and democratic vote that rejected the possibility of divorce in the Republic. Will this not confirm many of the fears that Protestants in the North have about the nature of the society in the Republic?

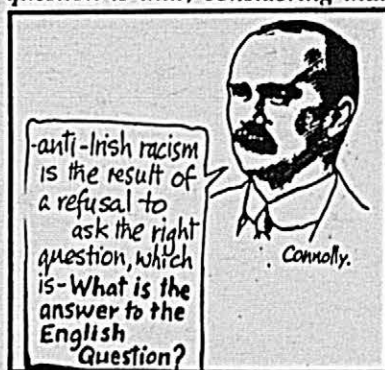
McManus: What people have to

recognize here in North America was that the referendum wasn't portrayed as a question of civil liberties. The reason that I think the referendum failed was that a section of the anti-divorce lobby took advantage of an anomaly in the proposed legislation — what the people were going to vote on — to argue that the children of a divorced couple would lose any claim to support were one of the divorced parents to remarry — that they would in fact be disinherited under the law. It was made to appear that way and those opposed to the referendum really played it up. The question wasn't decided on its own merits. In relation to Sinn Fein, our active participation in the campaign in favour of the referendum should indicate to the Loyalist people in the North that civil liberties are high on our list of priorities. Sinn Fein has often reiterated, in the event of our being in a position of responsibility, that we would certainly defend and guarantee religious and civil liberties to the Loyalists with the same determination that we currently oppose the English presence.

Daily: Very much along the same lines, it was within the last 18 months that the decriminalisation of homosexual activity that occurred in Britain several years ago was extended to Ulster.

McManus: I don't think it has been.

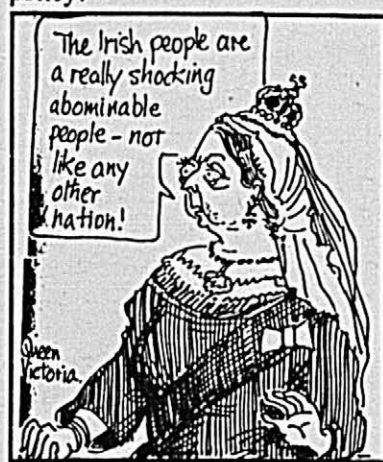
Daily: The Body Politic, Canada's lesbian and gay publication reported this. The question is that, considering that



the feminist and lesbian and gay communities in the North tend to support the Nationalist cause in hope of improving conditions for women and lesbians and gay men in the North and the South of Ireland, has Sinn Fein adopted any official position on gay rights?

McManus: I'm not sure about the current status in the North, but yes we do have a policy. I won't be able to quote it word for word, but there was a motion adopted at our most recent conference that we would legalise homosexual relationships. The motion was a reaffirmation of our support for the gay community. That it is not so prominent — well as you may

be aware, a lot of the things we discussed at the conference were overshadowed by our decision to run for seats in the Dail. In any case, we reaffirmed an existing policy.



Daily: How much of a role do you think the commercial media has played in selling the Accord between Dublin and Westminster, are they contributing to or hindering attempts to unify Ireland?

McManus: The media played a pretty high role in forming the public's opinion of the Accord. Initially a positive impression, especially at the international level, it was sold as being a very positive thing that was going to ease all the traumas of Ireland. I

actually saw a headline in a United States paper saying "Peace In Ireland." I thought, Jesus Christ, when is that going to break out? Media people by and large probably wouldn't admit this, but on the whole they are rather on the lazy side. They're willing to take whatever the British government information services is handing out. Rather than make the effort to ring up Sinn Fein in Belfast and ask what they think of it, or locally, contact the Québec-Ireland Committee and get a response, they take this big ream of paper from the British government rather than make the effort to look deeper. Strictly because it's easier.

Daily: The common belief here is that Thatcher won't win the next election and that there will be a Labour majority government. Are you any more optimistic about dealing with a Labour government in London?

McManus: I'll give you a personal perspective on that. I do think the Labour Party may win the next elections — although there's a hidden thing there with the SDP / Liberal Alliance, we don't know which way that'll go, and the recent opinion polls in the

last fortnight show Thatcher is gaining support again. If the Labour Party are elected I wouldn't be particularly optimistic one way or the other. We have built up pretty good links with left-wing people in the British Labour Party. There is a Labour Committee on Ireland (LCI) that is doing very, very good work over there bringing the attention of some of the Labour Party to what's happening in the North of Ireland. We have sent our people over to address the Irish situation at British Labour Party conferences — to fringe meetings (and their fringe meetings have 500 - 600 people, pretty good meetings). There was a bit of a problem at the recent Labour Party conference, some reluctance to debate the issue of Israel. It was not their priority, perhaps they thought it would be an encumbrance in the upcoming elections. The other point I would make is that while I would hope something would be coming from Labour, we've got to look back the historical reaction of Labour — and they have never been that good to Ireland. Although on the surface they are in favour of Irish unification.

...Women strippers

Continued from page 3

if she was in bed with a man, not a woman.

"For women you have to dance more sensually," the stripper added. Another woman — tall, slender with a mane of curly blonde hair — walked on stage and danced more slowly, with more ease.

"Most of the girls aren't here for the money or they'd work someplace else. But if you want to work in a friendly place, have a good time and make some money, this is it."

Women customers tip less than men.

"A lot of the dancers don't stay; they go back to the men's bars to make good money," the stripper said.

Women got angry when she danced for some men in Bar Suzanne. Men are allowed in if they know somebody.

"They didn't understand that they were customers and I had to make money; none of the women were asking me."

Women customers treat dancers differently than men do, according to the stripper.

"Women are shy about approaching dancers but men will grab," she said. Once a guy grabbed her when she was doing a table dance, and when she pushed

him, he knocked her over.

"These women are more like, 'I'd really want you as my girlfriend instead of I'd like to fuck you,'" she added.

Another establishment for women, Club 281, is also small with about a dozen male dancers. Like Bar Suzanne the dancers complained that women don't spend as much money as men.

"I only get \$3.47 an hour and then tips and dances," a long legged brunette in shorts and cowboy boots said. He was evasive about how much he generally made in dances. He said he used to work in a men's club and made a lot more money.

"I worked at Gay Apollo for a year and a half but I got in over my head. Men are twice as sleazy as women. You make lots of money but they hassle you and you've always got to have a hard-on," he said.

"Women want you to be really sensual. They want your personality, not just your cock."

The male dancer said none of the men who work at Club 281 are gay.

"If I've got fifty women here

who want to sleep with me, why should I go with a man?" he said.

At Club 281 the customers and dancers seemed to be having much more fun together than at Bar Suzanne and straight men's clubs. The women got a kick out of being in charge even though they were paying for stereotypical male 'love and attention.'

Bar Suzanne was much more relaxed. The women were there to drink and talk as much as watch, and there was none of the hassling that goes on in clubs for straight or gay men.

The dancers in all the clubs looked the same, as if they had all stepped out of Playboy and Playgirl. It was the attitudes that were different.

"I think it would be more enjoyable dancing for women because I understand them better," said Katrina. "It's newer for women...when it gets impersonal that's when you get callousness. Men have developed a stereotyped stripper. The women haven't yet. Whether that's the difference between male and female nature, I can't tell you."

the mcgill daily

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